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## Chernyshevsky the tragic fate of the writer. Literary and historical notes of a young technician. Literary criticism of Chernyshevsky

15.06.2019

russian materialist philosopher, revolutionary democrat, encyclopedist, theorist of critical utopian socialism, scientist, literary critic, publicist and writer

Nikolay Chernyshevsky

### short biography

Russian revolutionary, democrat, writer, philosopher, economist, publicist, literary critic, scientist - was born in Saratov on July 24 (July 12, O.S.) 1828. His father was a priest, a versatile educated person. Even in childhood, Nikolai became addicted to reading and amazed those around him with his erudition.

In 1842 he became a student of the Saratov Theological Seminary. The years of study there (completed his studies in 1845) were filled with intensive self-education. In 1846 Chernyshevsky was a student of the Philosophy Faculty (Historical and Philological Department) of St. Petersburg University. After his graduation in 1951-1853. taught Russian at the local gymnasium. During his student years, Chernyshevsky was formed as a person and was ready to devote his life to revolutionary activities. The first attempts at writing belong to the same period of his biography.

In 1853 Nikolai Gavrilovich, having married, moved to St. Petersburg and in 1854 was assigned to the Second Cadet Corps as a teacher. Despite his teaching talent, he was forced to retire after a conflict with a colleague. The beginning of his literary activity in the form of small articles, which are published by "St. Petersburg Vedomosti" and "Otechestvennye Zapiski", also dates back to 1853. In 1854 Chernyshevsky became an employee of the Sovremennik magazine. The defense of the master's thesis "Aesthetic relations of art to reality" turned into a significant social event and gave a start to the development of national materialist aesthetics.

During the years 1855-1857, from the pen of Chernyshevsky comes out a number of articles, mainly of a literary-critical and historical-literary character. At the end of 1857, having entrusted the critical department to N. Dobrolyubov, he began to write articles covering economic and political issues, primarily those related to the planned agrarian reforms. He reacted negatively to this step of the government and at the end of 1858 began to call for the reform to be thwarted in a revolutionary way, warned that the peasantry was expecting large-scale ruin.

Late 50s - early 60s marked in his creative biography by writing political economic works in which the writer expresses his conviction in the inevitability of the coming of socialism to replace capitalism, in particular, "Experience of land ownership", "Superstitions and the rules of logic", "Capital and Labor", etc.

Since the beginning of autumn 1861 N.G. Chernyshevsky becomes the object of secret police surveillance. During the summer of 1861-1862, he was the ideological inspirer of "Land and Freedom" - a revolutionary populist organization. Chernyshevsky was listed in the official documents of the secret police as enemy number one of the Russian Empire. When Herzen's letter was intercepted mentioning Chernyshevsky and a proposal to release the *Sovremennik*, which had been banned by that time, Nikolai Gavrilovich was arrested on June 12, 1862. While the investigation was underway, he was sitting in the Peter and Paul Fortress, in solitary confinement, while continuing to write. So, in 1862-1863, in the dungeons the famous novel *What Is to Be Done?* was written.

In February 1864, a verdict was passed, according to which the revolutionary was to spend 14 years in hard labor, followed by life in Siberia, but Alexander II reduced the term to 7 years. In prison and hard labor, N. Chernyshevsky spent more than two decades in total. In 1874, he refused to write a petition for clemency, although he was given such a chance. The family procured him permission to live in Saratov in 1889, but after moving, he died on October 29 (October 17, O.S.) 1889 and was buried at the Voskresenskoye cemetery. For several more years, until 1905, all his works were banned in Russia.

## Biography from Wikipedia



N.G. Chernyshevsky.

Photo by V. Ya. Lauffert. 1859 year

Born into the family of the archpriest of the Alexander Nevsky Cathedral of Saratov, Gabriel Ivanovich Chernyshevsky (1793-23.10.1861), who came from the serfs of the village of Chernyshev in the Chembarsky district of the Penza province. The name of the village gave him his last name. Until the age of 14 he studied at home under the guidance of his father, a multilaterally educated and very religious person, and his cousin, L. N. Pypina. Archbishop Nikanor (Brovkovich) pointed out that from early childhood a French governor was assigned to him, to whom "in Saratov, the initial direction of the young Chernyshevsky was attributed."

Nicholas's readability amazed those around him; in childhood, he even had the nickname "bibliophage", that is, a book eater. In 1843 he entered the Saratov Theological Seminary. He spent three years at the seminary, "being unusually thoroughly developed beyond his years and educated far beyond the seminar course of his peers"; without finishing it, in 1846 he entered the St. Petersburg University at the historical and philological department of the philosophical faculty.

In these years, that Chernyshevsky, whom all of Russia will soon recognize, was formed - a convinced revolutionary democrat, socialist and materialist. Chernyshevsky's worldview was formed under the influence of

ancient, as well as French and English materialism of the 17th-18th centuries, the works of natural scientists - Newton, Laplace, Lalande and other ideas of utopian socialists, classics of political economy, Hegel's dialectics, and especially Feuerbach's anthropological materialism. The formation of his views was influenced by the circle of Il Vvedensky. At this time, Chernyshevsky began to write his first works of art. In 1850, after graduating from the course as a candidate, he was assigned to the Saratov gymnasium and in the spring of 1851 began work. Here the young teacher used his position to preach revolutionary ideas.

In 1853 he met his future wife, Olga Sokratovna Vasilyeva, with whom, after the wedding, he moved from his native Saratov to St. Petersburg. By the highest order on January 24, 1854, Chernyshevsky was assigned as a teacher to the Second Cadet Corps. The future writer established himself as an excellent teacher, but his stay in the building was short-lived. After a conflict with an officer, Chernyshevsky was forced to resign.

### Literary activity

He began his literary career in 1853 with small articles in St. Petersburg Vedomosti and Otechestvennyye Zapiski.

At the beginning of 1854 he transferred to the Sovremennik magazine, where in 1855-1862 he was actually the head of the magazine along with N. A. Nekrasov and N. A. Dobrolyubov, waged a decisive struggle to turn the magazine into a tribune for revolutionary democracy, which caused protest of the liberal writers (V. P. Botkin, P. V. Annenkov and A. V. Druzhinin, I. S. Turgenev) who collaborated in Sovremennik.

On May 10, 1855, the university defended his dissertation "Aesthetic relations of art to reality", which became a great public event and was perceived as a revolutionary performance, in this work he sharply criticized the aesthetics of idealists and the theory of "art for art". The Minister of Education A.S. Norov prevented the award of an academic degree, and only in 1858, when E.P. Kovalevsky replaced Norov as minister, the latter approved Chernyshevsky as a master of Russian literature.

In 1858 he became the first editor of the Voenny Sbornik magazine. A number of officers (Serakovsky, Kalinovsky, Shelgunov, etc.) were involved in revolutionary circles. Herzen and Ogarev were well aware of this work of Chernyshevsky, who sought to lead the army to participate in the revolution. Together with them, he is the founder of populism.

In the 1860s, Chernyshevsky became the recognized leader of the journalistic school of Russian philosophical materialism. The main philosophical work of Chernyshevsky is " *Anthropological primacy in*

*philosophy*"(1860). It expounds the author's monistic materialist position, directed against both dualism and idealistic monism. Defining philosophy as "the theory of solving the most general problems of science", he substantiated the provisions on the material unity of the world, the objective nature of the laws of nature, using the data of natural sciences.

1861 year. It is announced: The Highest Manifesto of 19.02.1861 On the abolition of serfdom, the implementation of the reform, which Marx and Engels called "a fraudulent trick", begins. At this time, Chernyshevsky's activity acquired the greatest scope, extreme tension. Without formally entering the secret revolutionary society "Land and Freedom", Chernyshevsky is its undoubted inspirer. It was not for nothing that Marx and Engels called him "the head of the revolutionary party."

Since September 1861 it has been under secret police surveillance. The chief of the gendarmes Dolgorukov gives the following characterization to Chernyshevsky: "Suspected of drafting the appeal of Velikoruss, of participating in the preparation of other appeals, and of constantly stirring up hostile feelings towards the government." He was suspected of involvement in the fires of 1862 in St. Petersburg.

In May 1862, the *Sovremennik* magazine was closed for 8 months.

In 1863, the revived *Sovremennik* magazine published the novel *What Is to Be Done ?*, written by Chernyshevsky, who was under arrest in the Peter and Paul Fortress.

### Arrest and investigation

On June 12, 1862, Chernyshevsky was arrested and placed in a solitary confinement cell in the Alekseevsky ravelin of the Peter and Paul Fortress on charges of drafting a proclamation "Bow to the peasants of the land from their well-wishers." The appeal to the "Barsky peasants" was rewritten by Mikhailov's hand and passed on to Vsevolod Kostomarov, who, as it turned out later, turned out to be a provocateur.

In official documents and correspondence between the gendarmerie and the secret police, he was called "enemy number one of the Russian Empire." The reason for the arrest was a letter from Herzen intercepted by the police to NA Serno-Solovievich, in which the name of Chernyshevsky was mentioned in connection with the proposal to publish the banned *Sovremennik* in London.

The investigation lasted about one and a half years. Chernyshevsky waged a stubborn struggle with the commission of inquiry. As a protest against the illegal actions of the commission of inquiry, Chernyshevsky went on a hunger strike, which lasted nine days. At the same time, Chernyshevsky

continued to work in prison. For 678 days of arrest, Chernyshevsky wrote text materials in the amount of at least 200 copyright sheets. The most full-scale utopian ideals were expressed by the prisoner Chernyshevsky in the novel *What Is to Be Done?* (1863), published in numbers 3, 4 and 5 of *Sovremennik*.

## Hard labor and exile

On February 7, 1864, Senator M.M.Karniolin-Pinsky announced a verdict in the Chernyshevsky case: exile to hard labor for a period of 14 years, and then settling in Siberia for life. Alexander II reduced the term of hard labor to 7 years; on the whole, Chernyshevsky spent over twenty years in prison, hard labor and exile.

On May 19 (31), 1864 in St. Petersburg on Mytninskaya Square, the civil execution of the revolutionary took place. Was sent to the Nerchinsk penal servitude in the Kadain prison; in 1866 he was transferred to the Aleksandrovsky Zavod of the Nerchinsk District, in 1867 to the Akatuiskaya prison, at the end of seven years of hard labor he was transferred in 1871 to Vilyuisk. In 1874, he was officially offered release, but he refuses to petition for clemency. In the Aleksandrovsky Zavod, the house-museum of N.G. Chernyshevsky has survived to this day - the house in which he lived.

G. A. Lopatin was the organizer of one of the attempts to free Chernyshevsky (1871) from exile. In 1875 I. N. Myshkin tried to free Chernyshevsky. In 1883, Chernyshevsky was allowed to return to the European part of Russia, to Astrakhan (according to some sources, during this period Konstantin Fedorov worked as a censor).

## Death

Thanks to the efforts of his son Mikhail, on June 27, 1889, he moved to Saratov, but already on October 11 of the same year he fell ill with malaria. Chernyshevsky died at 12:37 pm on October 17 (29), 1889 from a cerebral hemorrhage. On October 20, 1889 he was buried in Saratov at the Resurrection cemetery.

## A family

Grandfather (by mother) - Yegor (Georgy) Ivanovich Golubev (1781-20.04.1818), archpriest of the Saratov Church of the Holy Savior (Sergius), "was an honest man, learned and loved by many."

Grandmother (maternal) - Pelageya Ivanovna Golubeva, nee Kirillova (1780-1847), daughter of the Saratov priest John (Ivan) Kirillov (about 1761 - after 1821) and his wife Mavra Porfirievna (about 1761 - after 1814). She was "a typical, stern, domineering, unyielding woman of the old age, with a character that subjugates those around her." She had two daughters.



Father - Gavriil Ivanovich Chernyshevsky (07/05/1793-23.10.1861), the eldest son of the deacon of the village of Chernyshevka, Chembarsky district of the Penza province, Ivan Vasiliev (1763-1809) and his wife Evdokia (Avdotya) Markovna (1767-1835); he had a sister Stepanida (1791-?) and a brother Photius (1794-?). After studying at the Tambov School, he was transferred to the Penza seminary, where he received his surname at the place of birth of the village of Chernyshevo, Penza province - *Chernyshevsky*, for inclusion in the list of seminarians. Having married the daughter of Archpriest E. I. Golubev, in 1825 he became archpriest in Saratov; from 1826 member of the spiritual board. He knew languages and history.

Mother - Evgenia Yegorovna Golubeva (30.11.1803-19.04.1853), married G.I. Chernyshevsky on June 7, 1818.

Aunt - Alexandra Egorovna Golubeva (1806-15.08.1884), the only sister of E.E. Chernyshevskaya. She was twice married: 1) to the second lieutenant of artillery Nikolai Mikhailovich Kotlyarevsky (d. 28.08.1828), they have 3 children: Lyubov (1824-1852), Sophia (1826-1827) and Yegor (1828-1892); 2) since 1831, after a small-scale nobleman Nikolai Dmitrievich Pypin (1808-1893), a Saratov official, from whom she gave birth to 8 more children, among whom was A.N. Pypin.

Sister - Pelageya Gavrilovna Chernyshevskaya (09/07/1825 - 09/25/1825), lived less than a month.

N.G. Chernyshevsky was married from April 29, 1853 to Olga Sokratovna Vasilyeva (03/15/1833-11.07.1918), daughter of the Saratov doctor Sokrat Evgenievich Vasiliev (1796-1860) and Anna Kirillovna Kazachkovskaya, daughter of Lieutenant General K.F. Kazachkovsky. Olga Sokratovna "was a cheerful, energetic, loving outdoor games, cheerful and courageous girl." They had 3 sons:

- Alexander (03/05/1854, St. Petersburg, - 01/17/1915, Rome, Italy), a mathematician by education, who was fond of literature all his life.
- Victor (01.20.1857, St. Petersburg, - November 1860, *ibid.*), Died in childhood.
- Mikhail (10/07/1858, St. Petersburg, - 05/03/1924), was the first director of the museum-estate of N.G. Chernyshevsky. Was married to Elena Matveyevna Solovyova (1864-1940)

## Journalistic activities

Continuing the tradition of criticism of Belinsky, he strove to reveal the essence of social phenomena, to convey to the reader his revolutionary

views. He wrote many articles and reviews aimed at explaining certain new literary movements, was one of the first critics to reveal the so-called "dialectic of the soul" in Tolstoy's work.

## Philosophical views

He was a follower of Russian revolutionary democratic thought and progressive Western European philosophy (the French materialists of the 18th century, the social utopians Fourier and Feuerbach). ...

Chernyshevsky's philosophy is monistic and directed against dualism, objectively idealistic and subjectively idealistic monism. Defining philosophy as a "theory of solving the most general problems of science", he substantiated the position of the material unity of the world, the objective nature of nature and its laws (for example, the law of causality), making extensive use of data from chemistry, physics, biology, and other natural sciences. Explaining the ideal as a product of the material, arguing about the material foundations of consciousness, Chernyshevsky also relied on the data of experimental psychology and physiology. In the philosophy of Chernyshevsky, ideas related to anthropological materialism occupy a significant place, which brings him closer to the most advanced thinkers, such as Feuerbach.

According to Chernyshevsky, the main factors shaping moral consciousness are "natural needs", as well as "social habits and circumstances." Satisfaction of needs, from his point of view, will remove obstacles to the flourishing of personality and the causes of moral pathologies, for this it is necessary to change the very conditions of life through a revolution. Materialism served as a theoretical basis for the political program of the revolutionary democrats; they criticized the reformist hopes for an "enlightened monarch" and an "honest politician."

His ethics are based on the concept of "reasonable egoism" and anthropological principle. Man, as a biosocial being, belongs to the natural world that defines his "essence", and is in social relations with other people, in which he realizes the original desire of his "nature" for pleasure. The philosopher claims that an individual "acts as it is more pleasant for him to act, is guided by a calculation that tells him to give up less benefit and less pleasure in order to get more benefit, more pleasure," only then he achieves benefit. The personal interest of a developed person prompts him to an act of noble self-sacrifice in order to bring closer the triumph of the chosen ideal. Denying the existence of free will, Chernyshevsky recognizes the operation of the law of causality: "The phenomenon that we call will is a link in a series of phenomena and facts connected by a causal link."



Thanks to the freedom of choice, a person moves along one or another path of social development, and the education of people should serve the fact that they will learn to choose new and progressive paths, that is, become "new people" whose ideals are service to the people, revolutionary humanism, historical optimism.

## Political ideology

### The peasant question

Published in the years 1858-1859. In three articles under the general title "On the New Conditions of Rural Life" Chernyshevsky, in a censored form and outwardly well-intentioned tone, carried out the idea of immediate emancipation of peasants with land without any ransom, then communal ownership of land would be preserved, which would gradually lead to socialist land use. According to Lenin, this utopian approach could lead to a decisive breakdown of feudal antiquity, which would lead to the most rapid and progressive development of capitalism.

While the official press printed the manifesto of Alexander II of February 19, 1861 on the first page, *Sovremennik* placed only excerpts from the Tsar's Decree at the end of the book, as an appendix, without being able to directly reveal the nature of the reform. In the same issue were published the poems of the American poet Longfellow "Songs of Blacks" and an article on the slavery of African Americans in the United States. The readers understood what the editors wanted to say with this.

## Socio-economic views

For Chernyshevsky, the community is a patriarchal institution of Russian life, in the community there is a "comradely form of production" in parallel with capitalist production, which will eventually be abolished. Then collective production and consumption will be finally approved, after which the community as a form of production association will disappear. He estimated the transition period from the cultivation of the land by the private forces of an individual owner to the communal cultivation of an entire secular dacha at 20-30 years. Used the ideas of Fourier and his main student Considerant. In *Sketches from Political Economy*, with some reservations, he conveys the utopian's teaching about labor, pointing out the need for large-scale production, and explains the disadvantages of wage labor. Chernyshevsky believed that "the consumer of a product should also be its owner-producer." According to Fourier's views, Chernyshevsky pointed out the exaggerated importance of trade in modern society and the shortcomings of its organization. In the novel "What is to be done?" directly depicted the phalanster (Fourth dream of Vera Pavlovna).

## Addresses in St. Petersburg

- 06/19/1846 - 08/20/1846 - Prilutsky's tenement house - Nab. Catherine Canal (now - Griboyedov Canal), 44;
- 08.21.1846 - 12.07.1846 - Vyazemsky's tenement house - Nab. Catherine Canal (now - Griboyedov Canal), 38, apt. 47;
- 1847-1848 - Frideriks' house - Vladimirskaia street, 13;
- 1848 - Solovyov's apartment building - Voznesensky prospect, 41;
- 09/20/1849 - 02/10/1850 - L. N. Tersinskaya's apartment in the apartment building of I. V. Koshanskiy - Bolshaya Konyushennaya street, 15, apt. 8;
- 12.1850 - 12.03.1851 - Officer Street, 45;
- 05/13/1853 - 08/01/1853 - Officer Street, 45;
- 1853-1854 - II Vvedensky's apartment in Borodina's apartment building - 7 Zhdanovka river embankment;
- 08/22/1855 - the end of 06.1860 - Povarskoy lane, 13, apt. 6;
- end 06.1860 - 07.06.1861 - V.F.Gromov's apartment building - 2nd line of Vasilievsky Island, 13, apt. 7;
- 06/08/1861 - 07/07/1862 - Esaulova's apartment building - Bolshaya Moskovskaya street, 6, apt. 4.

## Reviews

- In the USSR, Chernyshevsky became a cult figure in the history of the revolutionary struggle in connection with the flattering reviews of V. I. Lenin about the novel "What is to be done?"
- Chernyshevsky as a revolutionary ideologist and novelist is mentioned in the statements of K. Marx, F. Engels, A. Bebel, H. Botev and other historical figures.
- GV Plekhanov noted: "my own mental development took place under the tremendous influence of Chernyshevsky, the analysis of whose views was a whole event in my literary life."
- Information about Chernyshevsky is contained in the memoirs of the public figure of Russia LF Panteleev.
- Writer V. A. Gilyarovsky after reading "What to do?" fled from home to the Volga - to barge haulers.
- One of the most expressive monuments to Chernyshevsky was created by the sculptor V.V. Lishev. The monument was unveiled on Moskovsky Prospekt in Leningrad on February 2, 1947.
- With elements of satire, the image of Chernyshevsky was presented in the novel "Gift" (1937) by V. V. Nabokov.

## Pedagogical theory

In the philosophical and pedagogical views of Chernyshevsky, one can trace a direct relationship between the political regime, material wealth and education. Chernyshevsky defended a decisive, revolutionary

alteration of society, for which it was necessary to prepare strong, intelligent, freedom-loving people.

For Chernyshevsky, the pedagogical ideal is a comprehensively developed personality, ready for self-development and self-sacrifice for the public good.

Chernyshevsky considered the disadvantages of the modern education system to be the low level and potential of Russian science, scholastic teaching methods, drill instead of upbringing, inequality of female and male education.

Chernyshevsky defended the anthropological approach, considering man to be the crown of creation, a changeable, active being. Social changes lead to a change in the whole of society as a whole and in each individual individual. He did not consider bad behavior to be hereditary - it is a consequence of poor parenting and poverty.

One of the main properties of human nature, Chernyshevsky considered activity, the nature of which is rooted in the awareness of insufficiency and the desire to eliminate this insufficiency.

## Artworks

### Novels

- 1862-1863 - What to do? *From stories about new people.*
- 1863 - Stories in a story (unfinished.)
- 1867-1870 - Prologue. *A novel from the early sixties.* (unfinished.)

### Stories

- 1863 - Alferiev.
- 1864 - Small stories.
- 1889 - Evenings at the Princess Starobelskaya (not published)

### Literary criticism

- 1849 - About "Brigadier" Fonvizin. *PhD work.*
- 1854 - About sincerity in criticism.
- 1854 - Songs of different peoples.
- 1854 - Poverty is not a vice. *Comedy by A. Ostrovsky.*
- 1855 - Works of Pushkin.
- 1855-1856 - Essays on the Gogol period of Russian literature.
- 1856 - Alexander Sergeevich Pushkin. His life and writings.
- 1856 - Poems by Koltsov.
- 1856 - Poems by N. Ogarev.
- 1856 - Collection of poems by V. Benediktov.
- 1856 - Childhood and adolescence. War stories of Count L. N. Tolstoy.

- 1856 - Sketches from the peasant life of AF Pisemsky.
- 1857 - Lessing. His time, his life and work.
- 1857 - "Provincial Essays" by Shchedrin.
- 1857 - Works by V. Zhukovsky.
- 1857 - Poems by N. Shcherbina.
- 1857 - "Letters about Spain" by VP Botkin.
- 1858 - Russian man at rendez-vous. *Reflections on reading the story of Turgenev "Asya"*.
- 1860 - Collection of miracles, stories borrowed from mythology.
- 1861 - Is it the beginning of a change? *Stories by N.V. Uspensky. Two parts.*

## Journalism

- 1856 - Review of the historical development of the rural community in Russia Chicherin.
- 1856 - "Russian conversation" and its direction.
- 1857 - "Russian Conversation" and Slavophilism.
- 1857 - About land ownership.
- 1858 - Payoff system.
- 1858 - Cavaignac.
- 1858 - July Monarchy.
- 1859 - Materials for solving the peasant question.
- 1859 - Superstition and the rules of logic.
- 1859 - Capital and Labor.
- 1859-1862 - Politics. *Monthly reviews of foreign political life.*
- 1860 - History of civilization in Europe from the fall of the Roman Empire to the French Revolution.
- 1861 - Political and Economic Letters to GK Carey, President of the American United States.
- 1861 - On the reasons for the fall of Rome.
- 1861 - Count Cavour.
- 1861 - Disrespect for authorities. *Regarding Tocqueville's Democracy in America.*
- 1861 - I bow to the lord peasants from their well-wishers.
- 1862 - Expression of gratitude *Letter to Mr. Z<apu>well.*
- 1862 - Letters without an address.
- 1878 - Letter to the sons of A. N. and M. N. Chernyshevsky.

## Memoirs

- 1861 - N. A. Dobrolyubov. *Obituary.*
- 1883 - Notes about Nekrasov.
- 1884-1888 - Materials for the biography of N. A. Dobrolyubov, collected in 1861-1862.
- 1884-1888 - Memories of Turgenev's relationship to Dobrolyubov and the breakdown of friendship between Turgenev and Nekrasov.

## Philosophy and aesthetics

- 1854 - A critical look at modern aesthetic concepts.
- 1855 - The aesthetic relationship of art to reality. *Master's dissertation*.
- 1855 - Sublime and Comic.
- 1855 - The nature of human knowledge.
- 1858 - Criticism of philosophical prejudice against communal ownership.
- 1860 - Anthropological principle in philosophy. *"Essays on Questions of Practical Philosophy"*. Composition by P.L. Lavrov.
- 1888 - The origin of the theory of the wholesomeness of the struggle for life. *Preface to some treatises on botany, zoology and the sciences of human life*.

## Translations

- 1858-1860 - "History of the eighteenth century and the nineteenth before the fall of the French Empire" FK Schlosser.
- 1860 - "Foundations of the political economy of D. S. Mill" (with its own notes).
- 1861-1863 - "World History" by F. K. Schlosser.
- 1863-1864 - "Confession".
- 1884-1888 - "General History of G. Weber" (with his articles and comments, he managed to translate 12 volumes).

## Memory of Chernyshevsky

The memory of Nikolai Gavrilovich Chernyshevsky has been immortalized in various ways:

## Geographic names

- A number of streets, squares and lanes in many cities of the former USSR, including Saratov, St. Petersburg, Astrakhan and Irkutsk, where the writer lived and visited, are named after the writer.
- The urban-type settlement Chernyshevsky, located on the Vilyui River upstream from Vilyuisk, is the place of exile for the writer.

## Monuments



Monument to Chernyshevsky in

Saratov. Sculptor A. P. Kibalnikov. Opened in 1953

USSR postage stamp,  
1978 year

### Other

Also, the name of N.G. Chernyshevsky is:

- in Russia:
  - In St. Petersburg: metro station, avenue and square, as well as a garden.
  - Borisoglebsk Municipal Drama Theater named after N.G. Chernyshevsky.
  - State Republican Library named after N.G. Chernyshevsky (Bishkek city).
  - Saratov State University.
  - Vilyui Pedagogical School.
  - Transbaikal State University.
  - Museums named after N.G. Chernyshevsky operate in Saratov, Vilyuisk, as well as in the village of Aleksandrovsky Zavod.
- in Kazakhstan:
  - Since 1928, the name of the writer has been given to secondary school No. 1 in the city of Semipalatinsk (Kazakhstan).



NG Chernyshevsky served as a prototype for Chernov, the hero of the story "Nihilist" by S. V. Kovalevskaya.

2. Journalistic activities
3. Political ideology
4. Socio-economic views
5. Addresses in St. Petersburg
6. Reviews of descendants
7. Works
8. Quotes

## Novels

- 1862-1863 - What to do? From stories about new people.
- 1863 - Stories in a story
- 1867-1870 - Prologue. A novel from the early sixties.

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- 1861 - Is it the beginning of a change? Stories by N.V. Uspensky. Two parts.

## Journalism

- 1856 - Review of the historical development of the rural community in Russia Chicherin.
- 1856 - "Russian conversation" and its direction.
- 1857 - "Russian Conversation" and Slavophilism.
- 1857 - About land ownership.
- 1858 - Payoff system.
- 1858 - Cavaignac.
- 1858 - July Monarchy.
- 1859 - Materials for solving the peasant question.
- 1859 - Superstition and the rules of logic.
- 1859 - Capital and Labor.
- 1859-1862 - Politics. Monthly reviews of foreign political life.
- 1860 - History of civilization in Europe from the fall of the Roman Empire to the French Revolution.
- 1861 - Political and Economic Letters to GK Carey, President of the American United States.
- 1861 - On the reasons for the fall of Rome.
- 1861 - Count Cavour.
- 1861 - Disrespect for authorities. Regarding Tocqueville's Democracy in America.
- 1861 - to the peasants of the land from their well-wishers.
- 1862 - Expression of gratitude Letter to Mr. Z<ари>well.
- 1862 - Letters without an address.
- 1878 - Letter to the sons of A. N. and M. N. Chernyshevsky.

## Memoirs

- 1861 - N. A. Dobrolyubov. Obituary.
- 1883 - Memories of Nekrasov.
- 1884-1888 - Materials for the biography of N. A. Dobrolyubov, collected in 1861-1862.
- 1884-1888 - Memories of Turgenev's relationship to Dobrolyubov and the breakdown of friendship between Turgenev and Nekrasov.

## Philosophy and aesthetics

- 1854 - A critical look at modern aesthetic concepts.
- 1855 - The aesthetic relationship of art to reality. Master's dissertation.
- 1855 - Sublime and Comic.
- 1855 - The nature of human knowledge.
- 1858 - Criticism of philosophical prejudice against communal ownership.
- 1860 - Anthropological principle in philosophy. "Essays on Questions of Practical Philosophy". Composition by P. L. Lavrov.
- 1888 - The origin of the theory of the wholesomeness of the struggle for life. Preface to some treatises on botany, zoology and the sciences of human life.

## Chronicle of life and work

### Nikolai Gavrilovich Chernyshevsky (1828-1889)

**1828** — *July 12 / July 24* - from the Saratov Archpriest, Dean of the consistory **Gavriil Ivanovich Chernyshevsky** son Nikolai is born.

Nikolai Gavrilovich's father is the son of a deacon from the village of Chernyshev in the Chembarsky district of the Penza province. He received his surname when he entered the Penza seminary by the name of his native village. After the death of the Saratov Archpriest of the Church of St. Sergius E.I. daughters of the deceased - **Evgeniya Egorovna Golubeva** - the mother of Nikolai Gavrilovich.

**1835** — *summer* - the beginning of studies under the guidance of his father.

**1836** — *december* -chernyshevsky's admission to the Saratov Theological School.

**1842** — *september* - Chernyshevsky was enrolled in the Saratov Theological Seminary.

**1846** — *may* -Chernyshevsky moved from Saratov to St. Petersburg to enter the university. In the summer of this year, Chernyshevsky successfully passes the exams and enters the history and philology department of the philosophy faculty of St. Petersburg University. IN *august*, after the start of studies at the university, Chernyshevsky meets the poet **M. L. Mikhailov**, a future revolutionary and employee of Sovremennik.

**1848** - since the spring of this year, Chernyshevsky begins to take an interest in the course of revolutionary events in Western Europe, in particular in France. After meeting and communicating with Petrashevsky **A. V. Khanykov** begins to study the works of the French utopian socialist **Fourier**... Conversations with Khanykov strengthen Chernyshevsky in his thoughts about the proximity and inevitability of a revolution in Russia.

**1850** - after graduating from the university, Chernyshevsky becomes a teacher of literature at the 2nd St. Petersburg Cadet Corps.

**1851-1853** - having been appointed to the Saratov gymnasium as a senior teacher of Russian literature, Chernyshevsky in the spring of 1851 moved to Saratov. In 1853 he met there with **O.S. Vasilyeva**, whom he will soon marry. IN *may* leaves with her to Petersburg. Begins cooperation with the journal Otechestvennyye zapiski. She is working on her master's thesis

"Aesthetic relations of art to reality". Secondary admission as a teacher of literature to the 2nd St. Petersburg Cadet Corps. *In autumn* Chernyshevsky meets **N. A. Nekrasov** and starts working at *Sovremennik*.

**1854** - The *Sovremennik* magazine publishes articles by Chernyshevsky: about novels and stories **M. Avdeeva**, "On Sincerity in Criticism", about a comedy **A. N. Ostrovsky** "Poverty is not a vice," etc.

**1855** — *may* - Defense at the University of Chernyshevsky's master's thesis "Aesthetic relations of art to reality." No. 12 of *Sovremennik* publishes the first article by Chernyshevsky from the series *Essays on the Gogol Period of Russian Literature*.

**1856** - acquaintance and friendship with **N. A. Dobrolyubov**. **N. A. Nekrasov** leaving abroad for medical treatment, transfers his editorial rights to *Sovremennik* to Chernyshevsky.

**1857** - No. 6 of *Sovremennik* publishes an article about Provincial Essays **M.E.Saltykova-Shchedrina**... *In second half of the year* Chernyshevsky, having transferred the literary-critical section of the journal to Dobrolyubov's jurisdiction, begins to develop on the pages of *Sovremennik* philosophical, historical and political-economic issues, in particular, the question of the upcoming liberation of peasants from serfdom.

**1858** - Chernyshevsky becomes the editor of the Military Collection. In No. 1 of *Sovremennik*, the article "Cavaignac" was published, in which he harshly denounced the liberals for treason to the people's cause. No. 2 of *Sovremennik* publishes an article "On the new conditions of rural life." The *Athenaeus* magazine (Part III, No. 18) published an article "Russian people on rendez-vous". In issue 12 of *Sovremennik* there is an article "Criticism of philosophical prejudices against communal ownership."

**1859** - in the journal *Sovremennik* (from No. 3), Chernyshevsky began to publish systematic reviews of European political life under the general title *Politics*. *IN june* Chernyshevsky goes to London to **A. I. Herzen** for an explanation of the article "Very dangerous!" ("Very dangerous!"), Published in "Bell". On his return from London he leaves for Saratov. *IN september* returns to Petersburg.

**1860** - No. 1 of *Sovremennik* publishes Chernyshevsky's article "Capital and Labor". From the second issue of *Sovremennik*, his translation of the *Foundations of Political Economy* begins to appear **J.S. Mill** accompanied by deep critical comments. No. 4 of *Sovremennik* publishes Chernyshevsky's article "The Anthropological Principle in Philosophy", which is one of the most famous declarations of materialism in Russian literature.

**1861** - a trip to Moscow to participate in a meeting of St. Petersburg and Moscow editors on the problem and mitigation of censorship. No. 6 of *Sovremennik* publishes the article "Polemic Beauties" - Chernyshevsky's original response to the attacks of reactionary and liberal writers on his article "The Anthropological Principle in Philosophy." IN *august* famous provocateur **Vsevolod Kostomarov** through his brother to the Third Section two handwritten proclamations: "To the Barsky Peasants" (by N.G. Chernyshevsky) and "Russian Soldiers" (by **N.V. Shelgunov**). In autumn, according to an eyewitness **A. A. Sleptsova**, Chernyshevsky discusses measures to organize the secret society "Land and Freedom". The police institutes systematic surveillance of Chernyshevsky and gives a secret order to the governors not to issue Chernyshevsky a passport.

**1862** - Chernyshevsky is present at the opening of the Chess Club in St. Petersburg, which had the goal of uniting representatives of the leading public in the capital. Censorship prohibits Chernyshevsky's "Letters without an address" to be published, as the article contains sharp criticism of the peasant "reform" and the socio-political picture of life in Russia. IN *march* Chernyshevsky speaks at a literary evening in the Ruadze hall with a reading on the topic "Acquaintance with Dobrolyubov." In June, *Sovremennik* is closed for eight months. 7 *july* Chernyshevsky was arrested and imprisoned in the Peter and Paul Fortress.

**1864** — *May 19* a public "civil execution" of Chernyshevsky took place on Mytninskaya Square in St. Petersburg and subsequent exile to Siberia. IN *august* Chernyshevsky arrives at the Kadainsky mine (Transbaikalia).

**1865-1868** - the period of work on the novel "Prologue Prologue", "Levitsky's Diary" and "Prologue".

**1866** — *in August* **O.S. Chernyshevskaya** with son **Michael** arrives in Kaday to meet with N. G. Chernyshevsky. IN *september* Chernyshevsky was sent from the Kadainsky mine to the Alexandrovsky plant.

**1871** — *in February* a populist revolutionary arrested in Irkutsk **German Lopatin**, who came to Russia from London with the aim of freeing Chernyshevsky. IN *december* Chernyshevsky was transferred from the Alexandrovsky plant to Vilyuisk.

**1875** - attempt **I. N. Myshkina** release Chernyshevsky.

**1883** - Chernyshevsky is sent from Vilyuisk to Astrakhan under police supervision.

**1884-1888** - in Astrakhan, Chernyshevsky conducts a great literary activity. He wrote "Memories of Turgenev's Relationship to Dobrolyubov", articles

"The Nature of Human Knowledge", "The Origin of the Theory of the Benefit of the Struggle for Life", prepared "Materials for Dobrolyubov's Biography", eleven volumes of "General History" were translated from German **G. Weber**.

**1889** - Chernyshevsky is allowed to move to Saratov, where he goes to *end of June*.

*October 17 / October 29* Chernyshevsky, after a short illness, dies of a cerebral hemorrhage.

### **Places of residence in St. Petersburg:**

*June 19 - August 20, 1846* - Prilutsky's tenement house - Embankment of the Catherine Canal (now - Griboyedov Canal), 44;

*August 21 — December 7, 1846* - Vyazemsky tenement house - Catherine Canal Embankment (now - Griboyedov Canal), 38, apt. 47;

*1847-1848* - Frideriks' house - Vladimirskaia street, 13;

*1848 year* - Solovyov's tenement house - Voznesensky prospect, 41;

*September 20, 1849 - February 10, 1850* - L. N. Tersinskaya's apartment in the apartment building of I. V. Koshansky - Bolshaya Konyushennaya street, 15, apt. 8;

*1853-1854* - apartment of I. I. Vvedensky in Borodina's tenement house - Embankment of the Zhdanovka River, 7;

*End of June 1860 - June 7, 1861* - VF Gromov's apartment building - 2nd line of Vasilievsky Island, 13, apt. 7;

*June 8, 1861 - July 7, 1862* - apartment building of Esaulova - Bolshaya Moskovskaya street, 6, apt. 4.

### **Works of N. G. Chernyshevsky**

#### **Novels**

1862-1863 - What to do? From stories about new people.

1863 - Stories in a story (unfinished).

1867-1870 - Prologue. A novel from the early sixties (unfinished).



## Stories

1863 - Alferiev.

1864 - Small stories.

## Literary criticism

1850 - About "Brigadier" Fonvizin. PhD work.

1854 - About sincerity in criticism.

1854 - Songs of different peoples.

1854 - Poverty is not a vice. Comedy by A. Ostrovsky.

1855 - Works of Pushkin.

1855-1856 - Essays on the Gogol period of Russian literature.

1856 - Alexander Sergeevich Pushkin. His life and writings.

1856 - Poems by Koltsov.

1856 - Poems by N. Ogarev.

1856 - Collection of poems by V. Benediktov.

1856 - Childhood and adolescence. War stories of Count L. N. Tolstoy.

1856 - Sketches from the peasant life of A. F. Pisemsky.

1857 - Lessing. His time, his life and work.

1857 - "Provincial Essays" by Shchedrin.

1857 - Works by V. Zhukovsky.

1857 - Poems by N. Shcherbina.

1857 - "Letters about Spain" by VP Botkin.

1858 - Russian man at rendez-vous. Reflections on reading the story of Mr. Turgenev "Asya".

1860 - Collection of miracles, stories borrowed from mythology.

1861 - Is it the beginning of a change? The stories of N.V. Uspensky. Two parts.

## **Journalism**

1856 - Review of the historical development of the rural community in Russia Chicherin.

1856 - "Russian conversation" and its direction.

1857 - "Russian Conversation" and Slavophilism.

1857 - About land ownership.

1858 - Payoff system.

1858 - Cavaignac.

1859 - Materials for solving the peasant question.

1859 - Superstition and the rules of logic.

1859 - Capital and Labor.

1859-1862 - Politics. Monthly reviews of foreign political life.

1860 - History of civilization in Europe from the fall of the Roman Empire to the French Revolution.

1861 - Political and Economic Letters to GK Carey, President of the American United States.

1861 - On the reasons for the fall of Rome.

1861 - Count Cavour.

1861 - to the peasants of the land from their well-wishers.

1862 - Expression of gratitude Letter to Mr. Z<апи>well.

1862 - Letters without an address.

1861 - N. A. Dobrolyubov. Obituary.

1878 - Letter to the sons of A. N. and M. N. Chernyshevsky.

## **Memoirs**

1883 - Memories of Nekrasov.

1884-1888 - Materials for the biography of N.A. Dobrolyubov, collected in 1861-1862.

1884-1888 - Reminiscences of Turgenev's relationship to Dobrolyubov and the breakdown of friendship between Turgenev and Nekrasov.

## **Philosophy and aesthetics**

1854 - A critical look at modern aesthetic concepts.

1855 - The aesthetic relationship of art to reality. Master's dissertation.

1855 - Sublime and Comic.

1855 - The nature of human knowledge.

1858 - Criticism of philosophical prejudice against communal ownership.

1860 - Anthropological principle in philosophy. "Essays on Questions of Practical Philosophy". Composition by P. L. Lavrov.

1888 - The origin of the theory of the wholesomeness of the struggle for life. Preface to some treatises on botany, zoology and the sciences of human life.

## **Translations**

1860 - "Foundations of the political economy of D. S. Mill." With your own notes.

1884-1888 - "General History of G. Weber". With your articles and comments.

Russian literature of the 19th century

## **Nikolay Gavrilovich Chernyshevsky**

### **Biography**

Chernyshevsky (Nikolai Gavrilovich) is a famous writer. Born on July 12, 1828 in Saratov. His father, Archpriest Gabriel Ivanovich (1795 - 1861), was a very remarkable man. His great mind, due to his serious education and knowledge of not only ancient, but also new languages, made him an

exceptional person in the provincial wilderness; but what was most remarkable about him was his amazing kindness and nobility. He was an evangelical shepherd in the best sense of the word, from which at a time when it was supposed to be harsh with people for their own good, no one heard anything except words of affection and greetings. In the school business, then wholly built on a brutal flogging, he never resorted to any punishment. At the same time, this kind man was unusually strict and rigorous in his demands; in communication with him, the most dissolute people were morally pulled up. Out of the ordinary, kindness, purity of soul and detachment from everything petty and vulgar passed on to his son. Nikolai Gavrilovich Chernyshevsky, as a person, was a truly bright personality - this is recognized by the worst enemies of his literary activity. The most enthusiastic comments about Chernyshevsky as a person belong to two elderly representatives of the clergy who could not find enough words to characterize the harm of Chernyshevsky's writings and theories. One of them, a teacher at various Palimpsest seminaries, is deeply grieving that this "being with the purest soul" has become, thanks to his fascination with various Western European false teachings, a "fallen angel"; but at the same time he categorically declares that Chernyshevsky "really at one time resembled an angel in the flesh." Information about Chernyshevsky's personal qualities is very important for understanding his literary activity; they provide a key to correctly illuminating many aspects of it, and above all that which is most closely connected with the idea of \u200b\u200bChernyshevsky — the preaching of utilitarianism. Borrowed from the same exceptionally kind person - J. St. Milla - Chernyshevsky's utilitarianism does not stand up to criticism that does not close one's eyes to reality. Chernyshevsky wants to reduce the best movements of our soul to "reasonable" egoism - but this "egoism" is very peculiar. It turns out that a person, acting nobly, acts this way not for others, but exclusively for himself. He does well because it gives him pleasure to do well. Thus, it boils down to a simple dispute over words. Is it all the same how to motivate self-sacrifice; the only thing that matters is the desire to sacrifice oneself. In the touchingly naive efforts of Chernyshevsky to convince people that doing good "is not only sublime, but also profitable," only the high structure of the soul of the preacher of "reasonable egoism" himself, who understood the "benefit" in such an original way, clearly manifested itself.

Chernyshevsky received his secondary education under especially favorable conditions - in the quiet of an ideally peaceful family, which included the family of A.N. Pypin, Nikolai Gavrilovich's mother's cousin, who lived in the same yard with the Chernyshevskys. Chernyshevsky was 5 years older than Pypin, but they were very friendly and over the years their friendship grew stronger. Chernyshevsky passed the terrible training course of the pre-reform era and the lower classes, seminaries, and only at the age of 14 entered the senior classes directly. It was prepared mainly by

a learned father, with some help from the teachers of the gymnasium. By the time he entered the seminary, the young Chernyshevsky already possessed great erudition and amazed the teachers with his vast knowledge. His comrades adored him: he was a general supplier of classroom essays and a diligent tutor to everyone who turned to him for help.

After spending two years at the seminary, Chernyshevsky continued his studies at home and in 1846 went to St. Petersburg, where he entered the university, the Faculty of History and Philology. Chernyshevsky the father had to listen to reproaches on this occasion from some representatives of the clergy: they found that he should have sent his son to the theological academy and not "deprive the church of the future luminary." At the university, Chernyshevsky diligently studied faculty subjects and was among the best students of Sreznevsky. On his instructions, he compiled an etymological-syntactic dictionary for the Ipatiev Chronicle, which later (1853) was published in *Izvestia*, II Branch of the Academy of Sciences. He was carried away by other interests much more university subjects. The first years of Chernyshevsky's student life were an era of passionate interest in social and political issues. He was captured by the end of that period in the history of Russian progressive thought, when the social utopias that came to us from France in the 1840s in one form or another, to a greater or lesser extent, were reflected both in literature and in society (see Petrashevtsy, XXIII, 750 and Russian Literature XXVII, 634). Chernyshevsky became a convinced Fourierist and throughout his life remained faithful to this most dreamy of the doctrines of socialism, with the essential difference, however, that Fourierism was rather indifferent to political questions, to questions about the forms of state life, while Chernyshevsky attached great importance to them. Chernyshevsky's worldview also differs from Fourierism in religious matters, in which Chernyshevsky was a free thinker.

In 1850, Chernyshevsky graduated from the course as a candidate and went to Saratov, where he received a position as a senior teacher at the gymnasium. Here, by the way, he became very close to Kostomarov, who had been exiled to Saratov, and some of the exiled Poles. During this time great sorrow befell him - his dearly beloved mother died; but in the same period of life in Saratov, he married his girlfriend (published ten years later the novel "What to do", "dedicated to my friend OS Ch." that is, Olga Sokratovna Chernyshevskaya). At the end of 1853, thanks to the efforts of an old Petersburg acquaintance, the famous teacher Irinarkh Vvedensky, who occupied an influential position in the teaching staff of military educational institutions, Chernyshevsky went to serve in Petersburg as a teacher of the Russian language in the 2nd Cadet Corps. Here he lasted no more than a year. An excellent teacher, he was not strict enough with his students, who abused his gentleness and, willingly listening to interesting

stories and explanations from him, did almost nothing themselves. Due to the fact that he gave the officer on duty to calm the noisy class, Chernyshevsky had to leave the building, and since then he has given himself entirely to literature.

He began his career in 1853 with small articles in St. Petersburg Vedomosti and Otechestvennye Zapiski, reviews and translations from English, but at the beginning of 1854 he moved to Sovremennik, where he soon became the head of the magazine. In 1855, Chernyshevsky, who passed the master's exam, presented as a dissertation the argument: "Aesthetic relations of art to reality" (St. Petersburg, 1855). In those days, aesthetic issues had not yet acquired the character of social and political slogans that they acquired in the early 60s, and because what later appeared to be the destruction of aesthetics did not arouse any doubts or suspicions among members of the very conservative history and philology faculty of St. Petersburg University. ... The thesis was accepted and admitted to defense. The master's student successfully defended his theses and the faculty would undoubtedly have awarded him the required degree, but someone (apparently - Il Davydov, an "esthetician" of a very peculiar type) managed to turn against Chernyshevsky the Minister of Public Education AS Norov; he was indignant at the "blasphemous" provisions of the thesis and the degree was not given to the master's student. At first, Chernyshevsky's literary work in Sovremennik was almost entirely devoted to criticism and the history of literature. During 1855 - 1857. a number of extensive historical and critical articles by him appeared, among which the famous "Essays of the Gogol Period", "Lessing" and articles about Pushkin and Gogol occupy a particularly prominent place. In addition, in those same years, with his characteristic amazing efficiency and extraordinary writing energy, he gave the magazine a number of smaller critical articles about Pisemsky, Tolstoy, Shchedrin, Benediktov, Shcherbin, Ogarev and others, many dozens of detailed reviews, and in addition, he also kept monthly "Notes about magazines".

At the end of 1857 and the beginning of 1858, all this literary productivity is directed in the other direction. With the exception of this (1858) article on Turgenev's "Asa" ("Russian people on rendez-vous") to support the appearing attractive magazine Athenaeus, Chernyshevsky now almost leaves the area of criticism and devotes himself entirely to political economy, foreign and domestic policy issues, and partly development of a philosophical outlook. This turnaround was caused by two circumstances. In 1858, a very critical moment came in preparing for the liberation of the peasants. The government's good desire to free the peasants did not weaken, but, under the influence of the strong ties of its reactionary elements of the highest government aristocracy, the reform was in danger of being significantly distorted. It was necessary to defend its implementation on the broadest possible basis. At the same time, it



was necessary to defend one principle very dear to Chernyshevsky - communal land tenure, which, with his Fourierist ideal of joint economic activity of mankind, was especially close to him. The principle of communal land tenure had to be protected not so much from reactionary elements as from people who considered themselves progressives - from the bourgeois-liberal "Economic Index" by Professor Vernadsky, from BN Chicherin, from then in the front ranks of the advanced camp of Katkovsky "Russian Bulletin" ; and in society, communal land tenure was treated with a certain distrust, because admiration for it came from the Slavophiles. The preparation of radical upheavals in Russian public life and the maturing of a radical change in the socio-political outlook of the majority of the advanced section of our intelligentsia also distracted Chernyshevsky's predominantly journalistic temperament from literary criticism. The years 1858 - 1862 are in the life of Chernyshevsky an era of intensive studies on the translation or, rather, the alteration of Mill's political economy, supplied with extensive "Notes", as well as on a long series of political, economic and political articles. From them are issued: on the issue of land and peasant - an article about "Research on the internal relations of people's life and especially the rural institutions of Russia" (1857, No. 7); "On Land Property" (1857, Nos. 9 and 11); an article about Babst's speech "On some conditions conducive to the multiplication of the people's capital" (1857, No. 10); "Answer to the letter of a provincial" (1858, No. 3); "Review of the measures taken up to this time (1858) to the arrangement of the life of landowners' peasants" (1858, No. 1); "Measures taken to restrict landlord power during the reign of Empress Catherine II, Alexander I and Nicholas I" (1858, No. 0); "Concerning the article of Mr. Troinitsky" On the number of serfs in Russia "(1858, No. 2); "On the need to keep as moderate figures as possible when determining the value of the redemption of estates" (1858, No. 11); "Is the redemption of land difficult" (1859, No. 1); a number of reviews, journal articles on the peasant question (1858, No. 2, 3, 5; 1859, No. 1); Critique of Philosophical Prejudice Against Communal Ownership (1858, No. 12); "Economic activity and legislation" (continuation of the previous article); "Materials for the solution of the peasant question" (1859, No. 10); Capital and Labor (1860, No. 1); "Credit affairs" (1861, No 1). On political issues: "Cavaignac" (1858, No. 1 and 4); "The struggle of parties in France under Louis XVIII and Charles X" (1858, Nos. 8 and 9); Turgot (1858, No. 9); "The Question of Freedom of Journalism in France" (1859, No. 10); The July Monarchy (1860, No. 1, 2, 5); "The Present English Whigs" (1860, No 12); "Preface to the current Austrian affairs" (1861, No. 2); "French laws on the printing business" (1862, No. 8). When Sovremennik was allowed to open a political department, Chernyshevsky wrote monthly political reviews during 1859, 1860, 1861 and the first 4 months of 1862; these reviews often reached 40-50 pages. In the last 4 books for 1857 (No. 9 - 12) Chernyshevsky owns "Modern Review", and in No. 4 for 1862 - "Internal Review". Only the well-known article "The Anthropological Principle in Philosophy" (1860, No. 4

and 5) belongs to the sphere of Chernyshevsky's direct philosophical works. A number of journalistic and polemical articles are of mixed character: "G. Chicherin as a publicist" (1859, No. 5); "The laziness of the rude common people" (1860, No. 2); "History because of Mrs. Svechina" (1860, No. 6); "Great-grandfather's customs" (about Derzhavin's notes, 1860, Nos. 7 and 8); "New periodicals" ("Osnova" and "Vremya" 1861, No. 1); "About the reasons for the fall of Rome. Imitation of Montesquieu" (on the "History of Civilization in France" Guizot, 1880, No 5); "Disrespect for Authorities (on Democracy in America by Tocqueville, 1861, No. 6); Polemic Beauties (1860, Nos. 6 and 7); "National tactlessness" (1860, No. 7); The Russian Reformer (about the Life of Count Speransky by Baron Korf, 1860, No. 10); People's Confusion (about the newspaper Den, 1860, No. 10); Self-appointed Elders (1862, No. 3); "Have you learned!" (1862, No 4).

No matter how intense this amazingly prolific activity was, Chernyshevsky still would not have left such an important branch of journal influence as literary criticism, if he had not created the confidence that there was a person to whom he could safely transfer the critical section of the journal. By the end of 1857, if not for the entire reading public, then personally for Chernyshevsky, Dobrolyubov's paramount talent was outlined in all its magnitude, and he did not hesitate to hand over the critical rod of the leading magazine to a twenty-year-old boy. Thanks to this insight alone, Dobrolyubov's activities become a glorious page in Chernyshevsky's literary biography. But in reality, the role of Chernyshevsky in the course of Dobrolyubov's activities is much more significant. From communication with Chernyshevsky, Dobrolyubov drew that validity of his outlook on the world, that scientific foundation that, with all his erudition, could not have been at twenty-one, twenty-two years old. When Dobrolyubov died and began to talk about the tremendous influence that Chernyshevsky had on the young critic, he protested against this in a special article ("Expression of gratitude"), trying to prove that Dobrolyubov followed an independent path in his development because he was talented above him, Chernyshevsky. At present, hardly anyone will argue against the latter, unless, of course, we talk about Chernyshevsky's merits in the sphere of political and economic issues, where he occupies such a prominent place. In the hierarchy of the leaders of Russian criticism, the Dobrolyubs are undoubtedly higher than Chernyshevsky. Dobrolyubov is still withstanding the most terrible literary test — the test of time; his critical articles are being read now with unflagging interest, which cannot be said of most of Chernyshevsky's critical articles. In Dobrolyubov, who has just gone through a period of deep mysticism, there is incomparably more passion than Chernyshevsky. It is felt that he has suffered through his new convictions and that is why he also worries the reader more than Chernyshevsky, whose main quality is also the deepest conviction, but very clear and calm, given to him without an inner struggle, like an immutable mathematical formula. Dobrolyubov is literary angrier than

Chernyshevsky; not without reason did Turgenev say to Chernyshevsky: "You are just a poisonous snake, and Dobrolyubov is a spectacled snake." Chernyshevsky took almost no part in the satirical supplement to *Sovremennik*, *Whistka*, which restored with its causticity all the literary opponents of *Sovremennik*, more than the magazine itself; the leading role in it was played by the concentrated passionate wit of Dobrolyubov. In addition to wit, Dobrolyubov and, in general, have more literary brilliance than Chernyshevsky. Nevertheless, the general coloration of the ideological wealth that Dobrolyubov developed with such brilliance in his articles, for this reason alone could not but be partly the result of Chernyshevsky's influence, that from the first day they met, both writers became extremely attached to each other and saw each other almost daily. The combined activities of Chernyshevsky and Dobrolyubov gave *Sovremennik* great significance in the history of the progressive movement in Russia. Such a leading position could not but create numerous opponents for him; very many watched with extreme hostility the growing influence of the organ of Chernyshevsky and Dobrolyubov on the younger generation. At first, however, the controversy between *Sovremennik* and other journals went on within the purely literary, without much aggravation. Russian "progress" was then experiencing its honeymoon, when, with the most insignificant exceptions, the whole, one might say, intelligent Russia was imbued with a lively desire to budge and the differences were only in details, and not in basic feelings and aspirations. A characteristic expression of this unanimity can be found in the fact that at the end of the 1950s Chernyshevsky was a member of the editorial board of the official "Military Collection" for about a year. By the beginning of the 1960s, the ratio of the Russian parties and the unanimity of the progressive movement changed significantly. With the emancipation of the peasants and the preparation of most of the "great reforms", the emancipation movement, both in the eyes of the ruling spheres and in the minds of a significant part of the moderate elements of society, was completed; further following the path of changes in the state and social system began to seem unnecessary and dangerous. But the mood at the head of which was Chernyshevsky did not consider itself satisfied and was striving ever more impetuously forward.

In late 1861 and early 1862, the general picture of the political situation changed dramatically. Student riots broke out at St. Petersburg University, Polish unrest intensified, proclamations appearing calling on young people and peasants to revolt, terrible St. Petersburg fires occurred, in which, without the slightest reason, but very stubbornly, they saw a connection with the emergence of revolutionary sentiments in young people. The good-natured attitude towards the extreme elements has completely disappeared. In May 1862 *Sovremennik* was closed for 8 months, and on June 12, 1862 Chernyshevsky was arrested and imprisoned in the Peter and Paul Fortress, where he spent about 2 years. The Senate sentenced

Chernyshevsky to 14 years of hard labor. In the final confirmation, the term was reduced to 7 years. On May 13, 1864, the verdict was announced to Chernyshevsky on Mytninskaya Square. Chernyshevsky's name almost disappears from the press; before his return from exile, he was usually described descriptively as the author of "Sketches of the Gogol Period" or the author of "The Aesthetic Relationship of Art to Reality", etc. In 1865, the second edition of "Aesthetic Relationship of Art to Reality" was allowed, but without the name of the author ("edition of AN Pypin"), and in 1874 Mill's "Foundations of Political Economy" appeared, also as "a publication by A.N. Pypin", without the name of the translator and without "Notes". The first 3 years of his stay in Siberia, Chernyshevsky spent in Kadai, on the Mongolian border, and then was installed at the Alexandrovsky plant in the Nerchinsky district. During his stay in Kadai, he was allowed a three-day visit with his wife and 2 young sons. Life for Chernyshevsky, in material terms, was relatively not particularly difficult, because the political prisoners at that time did not carry out real hard labor. Chernyshevsky was not constrained either in relations with other prisoners (Mikhailov, Polish rebels), or in walking; at one time he even lived in a separate house. He read and wrote a lot, but he immediately destroyed everything written. At one time, performances were staged at the Alexandrovsky plant and Chernyshevsky composed small plays for them. "The simple prisoners did not like them much, or rather, they did not even like them at all: Chernyshevsky was too serious for them" ("Scientific Review", 1899, 4).

In 1871, the term of hard labor ended and Chernyshevsky was supposed to go into the category of settlers, who themselves were given the choice of a place of residence within Siberia. The then chief of the gendarmes, Count PA Shuvalov, entered, however, with an idea of the settlement of Chernyshevsky in Vilyuisk. This was a significant deterioration of his fate, because the climate at the Aleksandrovsky plant is moderate, and Chernyshevsky lived there in communication with intelligent people, and Vilyuisk lies 450 miles outside Yakutsk, in the most severe climate, and in 1871 had only 40 buildings. Chernyshevsky's society in Vilyuisk was limited to a few Cossacks assigned to him. Staying Chernyshevsky in such a remote point from the civilized world was painful; nevertheless, he actively worked on various compositions and translations. In 1883, the Minister of Internal Affairs, Count DA Tolstoy, petitioned for the return of Chernyshevsky, who was assigned to live in Astrakhan. In exile, he lived on funds that Nekrasov and his closest relatives sent him, to the best of his modest needs.

The last period of Chernyshevsky's activity began in 1885. The original, apart from the prefaces to Weber's "World History", during this time Chernyshevsky gave little: an article in "Russian Gazette" (1885): "The Nature of Human Knowledge", a long poem from the ancient Carthaginian life "Hymn to the Virgin of Heaven" ("Russkaya Mysl", 1885, 7) and a large



article signed with the pseudonym "Old transformist" (all other works and translations of the Astrakhan period are signed with the pseudonym Andreev) - "The origin of the theory of the beneficialness of the struggle for life" ("Russkaya Mysl", 1888, No. 9). The article of "The Old Transformist" attracted attention and amazed many with its manner: it was strange in her scornful and mocking attitude towards Darwin and the reduction of Darwin's theory to a bourgeois invention created to justify the exploitation of the working class by the bourgeoisie. Some, however, saw in this article the former Chernyshevsky, accustomed to subordinating all interests, including purely scientific ones, to the goals of the struggle for social ideals. In 1885, friends arranged for Chernyshevsky to translate Weber's 15-volume "General History" by the famous publisher-patron of art KT Soldatenkov. Chernyshevsky performed this enormous work with amazing energy, translating 3 volumes a year, each of 1000 pages. Until the V volume, Chernyshevsky translated literally, but then he began to make large abbreviations in the Weberian text, which in general he did not like very much for its obsolescence and narrow German point of view. Instead of what was thrown out, he began to add, in the form of prefaces, a number of ever-growing essays: "on the spelling of Muslim and, in particular, Arabic names", "on races", "on the classification of people by language", "on differences between peoples by national character", "The general nature of the elements that produce progress", "climates". To the quickly following the first 2nd edition of the first volume of Weber, Chernyshevsky added "an outline of scientific concepts about the origin of the situation of human life and about the course of human development in prehistoric times." In Astrakhan, Chernyshevsky managed to translate 11 volumes of Weber. In June 1889, at the request of the then Astrakhan governor, Prince L. D. Vyazemsky, he was allowed to settle in his native Saratov. There he set to work with Weber with the same energy, managed to translate 2/3 of the XII volumes and, since the translation was coming to an end, began to think about a new grandiose translation - the 16-volume Brockhaus' Encyclopedic Dictionary. But excessive work tore up the senile organism, whose nutrition was very poor, due to the exacerbation of Chernyshevsky's long-standing illness - stomach catarrh. Having been ill for only 2 days, Chernyshevsky died on the night of October 16-17, 1889 from a cerebral hemorrhage.

His death greatly contributed to the restoration of the right attitude towards him. The press of various trends paid tribute to his vast and amazingly versatile education, his brilliant literary talent and the extraordinary beauty of his moral being. In the recollections of those who saw Chernyshevsky in Astrakhan, most of all emphasize his amazing simplicity and deep disgust for everything that even remotely resembled a pose. More than once they tried to talk to him about the sufferings he had endured, but always to no avail: he claimed that he had not endured any special trials. In the 1890s, the prohibition on the writings of

Chernyshevsky was partially removed. Without the name of the author, as "publications of M.N. Chernyshevsky" (the youngest son), 4 collections of Chernyshevsky's aesthetic, critical and historical-literary articles appeared: "Aesthetics and Poetry" (St. Petersburg, 1893); "Notes on Contemporary Literature" (St. Petersburg, 1894); "Sketches of the Gogol period of Russian literature" (St. Petersburg, 1890) and "Critical Articles" (St. Petersburg, 1895). The first of Chernyshevsky's significant works - "Aesthetic relations of art to reality" - is still believed to be the basis and the first manifestation of the "destruction of aesthetics", which reached its apogee in the articles of Pisarev, Zaitsev and others. This opinion has no basis. For this reason alone, Chernyshevsky's treatise can in no way be counted among the "destruction of aesthetics" because he constantly cares about "true" beauty, which - rightly or not, this is another question - sees mainly in nature, and not in art. For Chernyshevsky, poetry and art are not nonsense: he only sets them the task of reflecting life, and not "fantastic flights." The dissertation undoubtedly makes a strange impression on the later reader, not because it allegedly seeks to abolish art, but because it asks completely fruitless questions: what is higher in aesthetics - art or reality, and where is true beauty more common - in works of art or wildlife. Here the incomparable is compared: art is something completely original, the main role in it is played by the artist's attitude to the reproduced. The polemical presentation of the question in the dissertation was a reaction against the one-sidedness of the German aesthetics of the 40s, with their disdain for reality and with their assertion that the ideal of beauty is abstract. The search for ideological art, which penetrated the dissertation, was only a return to the traditions of Belinsky, who already from 1841 - 1842. had a negative attitude towards "art for art" and also considered art one of the "moral activities of man." The best commentary on all aesthetic theories is always their practical application to specific literary phenomena. What is Chernyshevsky in his critical activities? First of all, he was an enthusiastic apologist for Lessing. About Lessing's Laocoon - this aesthetic code with which they have always tried to beat our "destroyers of aesthetics" - Chernyshevsky says that "since the time of Aristotle, no one understood the essence of poetry as truly and deeply as Lessing." At the same time, of course, Chernyshevsky is especially fascinated by the fighting nature of Lessing's activities, his struggle against old literary traditions, the sharpness of his polemics and, in general, the ruthlessness with which he cleaned the Augean stalls of contemporary German literature. Extremely important for understanding the literary and aesthetic views of Chernyshevsky and his articles about Pushkin, written in the same year when the dissertation appeared. Chernyshevsky's attitude to Pushkin is downright enthusiastic. "The works of Pushkin, which created a new Russian literature, formed a new Russian poetry," according to the deep conviction of the critic, "will live forever." "Not being primarily neither a thinker nor a scientist, Pushkin was a man of extraordinary intelligence and an extremely educated man; not only in

thirty years, but even now in our society there are few people equal to Pushkin in education. " "The artistic genius of Pushkin is so great and beautiful that, although the era of unconditional satisfaction with a pure form has passed for us, we still cannot help but be carried away by the wondrous, artistic beauty of his creations. He is the true father of our poetry. " Pushkin "was not a poet of any definite view of life, like Byron, was not even a poet of thought in general, like Goethe and Schiller, for example. The artistic form of "Faust", "Wallenstein", or "Childe Harold" arose in order to express a deep outlook on life; we will not find this in Pushkin's works. His artistry is not one shell, but grain and shell together. "

To characterize the attitude of Chernyshevsky to poetry, his small article about Shcherbina (1857) is also very important. Had the literary legend about Chernyshevsky as a "destroyer of aesthetics" been in any way true, Shcherbina - this typical representative of "pure beauty" who had all gone to ancient Hellas and contemplation of its nature and art - could least count on his good disposition. In reality, however, Chernyshevsky, declaring that Shcherbina's "antique manner" was "unsympathetic" to him, nevertheless welcomes the approval met by the poet: "if the poet's fantasy, due to the subjective conditions of development, was overflowing with antique images, from the excess of the heart the lips should have spoken, and Mr. Shcherbina is right about his talent. " In general, "autonomy is the supreme law of art," and "the supreme law of poetry: keep the freedom of your talent, poet." Analyzing Shcherbina's "iambas", in which "thought is noble, alive, modern", the critic is dissatisfied with them, because in them "thought is not embodied in a poetic image; it remains a cold maxim, it is outside the realm of poetry. " The desire of Rosenheim and Benediktov to adhere to the spirit of the times and glorify "progress" did not arouse in Chernyshevsky, as in Dobrolyubov, not the slightest sympathy.

Chernyshevsky remains an adherent of artistic criteria in his analyzes of the works of our novelists and playwrights. For example, he was very strict about Ostrovsky's comedy "Poverty is not a vice" (1854), although in general he praised Ostrovsky's "excellent talent". Recognizing that "works that are false in their basic idea are weak even in a purely artistic sense", the critic highlights "the author's disregard for the demands of art." Among the best critical articles by Chernyshevsky is a small note (1856) about Leo Tolstoy's Childhood and Adolescence and War Stories. Tolstoy is one of those few writers who immediately received universal recognition and correct assessment; but only Chernyshevsky alone noticed in Tolstoy's very first works the extraordinary "purity of moral feeling." His article on Shchedrin is very characteristic of defining the general physiognomy of Chernyshevsky's critical activity: he deliberately avoids discussing the socio-political issues that the Provincial Essays suggest, concentrates all his attention on the "purely psychological side of the types represented by



Shchedrin," trying to show that by themselves, by their nature, Shchedrin's heroes are not at all moral monsters: they have become morally unattractive people, because in the environment they have not seen any examples of true morality. The famous article by Chernyshevsky: "Russian man on rendez-vous", dedicated to Turgenev's "Asya", entirely refers to those articles "about" where almost nothing is said about the work itself, and all attention is focused on social conclusions related to the work. The main creator of this kind of journalistic criticism in our literature is Dobrolyubov, in his articles about Ostrovsky, Goncharov and Turgenev; but if we take into account that the named articles of Dobrolyubov refer to 1859 and 1860, and Chernyshevsky's article - to 1858, then Chernyshevsky should also be included among the creators of publicistic criticism. But, as already noted in the article about Dobrolyubov, publicistic criticism has nothing to do with the demand of publicistic art that is falsely attributed to it. Both Chernyshevsky and Dobrolyubov demand only one thing from a work of fiction - the truth, and then this truth is used to draw conclusions of social significance. The article about "Asa" is devoted to the elucidation of the fact that in the absence of social life in our country, only such flabby natures as the hero of Turgenev's story can develop. The best illustration of the fact that, applying to literary works the journalistic method of studying their content, Chernyshevsky does not at all require a tendentious depiction of reality, can be one of his last (late 1861) critical articles, p.

Nikolai Gavrilovich Chernyshevsky is a famous writer, publicist, critic and philosopher. Nikolai Chernyshevsky was born on July 12, 1828 in Saratov in the family of a priest.

In the period 1842 - 1845, Chernyshevsky studied at the Saratov Seminary, where his father taught. They predicted a brilliant spiritual career for him, but Chernyshevsky was not particularly pleased with this prospect.

In 1846, Chernyshevsky entered the St. Petersburg University, the Faculty of Philosophy, where he specialized in Slavic philology. During his studies at the university, the worldview of the future writer was formed, under the influence of German classical philosophy and French socialism. In 1850, Chernyshevsky dabbled in literature. His first works were The Story of Lily and Goethe, The Story of Josephine and others. The first time after graduating from university, Chernyshevsky was engaged in tutoring at the Second Cadet Corps.

On his return to Saratov, from 1851 to 1853 he worked as a senior teacher of literature at the gymnasium. In May 1853, Chernyshevsky returned to St. Petersburg. While planning to get his master's degree, he worked on his dissertation. In 1854, after retiring, Chernyshevsky began working for the Sovremennik magazine. He ran a column on criticism and bibliography. A

revolutionary-democratic character appears in the writer's works. He is being followed, but the detectives have found nothing.

In 1862, Chernyshevsky was arrested. In May 1864, the civil execution of Chernyshevsky took place. He was kept chained to a post, then sentenced to 14 years in hard labor with a settlement in Siberia. On October 29, 1889, Nikolai Chernyshevsky died of a stroke.

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